

The Converted Catholic

REV. MANUEL FERRANDO, D.D., Editor and Publisher,

"When thou art converted, strengthen thy brethren."—Luke XXII: 32

Vol. XXIX

MARCH, 1912

No. 3

EDITORIAL NOTES

"**W**HO loved me and gave Himself for me." Gal. ii: 20. These words have been so helpful to us, that we are led to give them to our readers as the best defense against the devices of the powers of evil in these times of conflict. They contain the key to the Scriptures and to the significance of the true and living Church, and not till we ponder them in our hearts, can we penetrate the mysteries of God's Word, and understand our position as members of the mystical body of Christ.

He loved me—helpless, destitute, guilty! All through the Bible we find this truth. His love and our sinfulness; but not until we realize that he gave Himself for us, and accept His gift, can we be made one with Him, as He is One with the Father. The declaration of God's love, and at the same time our own experience and conviction of our sinful nature, would be an impenetrable mystery, without the Cross. **We cannot understand how any one can speak of the love of God and yet minimize the sinful nature of man, and deny the necessity of the Cross.**

Dear Reader, whoever you may be, take to yourself these precious words. They were written for you, and as you ponder them, you will see how little you come to care for any human speculation and so-called "new" theories, which are but old ones in a new dress, and which all proceed from the "father of lies." The mystery of the Cross is the explanation, as well as the consequence, of love. Love reached its perfection in the Cross, and the Cross

reveals the perfection of Love. The only way open to man to escape the spiritual death of sin, is to accept the gift of God's love, which is eternal life. "Perfect love casteth out fear," thus we take possession of the peace He offers us, and rest in Him.

We firmly believe that all the troubles of our mind and heart, which sometimes shake our faith, would be dispelled, if we could realize that the words *love* and *gave* are not applied collectively, but represent a personal gift to each one of us. This gift is not for Pope, Priest, or Church alone, or to be dispensed by them as sole agents of God, but for *me*; and if He loved *me* and gave Himself for *me*, then even in the midst of the greatest persecutions, should they proceed from any ecclesiastical body, or from private individuals, each one of us may hear His voice comforting us: "Let not your heart be troubled," "For lo, I am with you always," "They may cast you out from their communion and synagogues, but I am preparing in my Father's house a mansion for you; they may burden you with penances and the commandments of men, but I love you, and gave myself for you; my love is freedom." Dear Reader, let us abide in Him, that His Word, which is truth, may abide in us. Fear not the excommunications of men, but accept God's free gift at once. Remember that the true and only Church of Christ is not any ecclesiastical organization, but His mystical body composed of His redeemed ones. It is not the Church that makes us acceptable to Him, but He Himself who makes us members of His body, when His life flows into our souls. Then only shall we be able to say with the Apostle: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me."

Rev. D. M. Stearns

We are thankful to God to be able to announce that this beloved Brother is improving after his serious illness, although still in a very delicate condition. It is a comfort to know that from many parts of the world fervent prayers rise to the Divine throne in behalf of this faithful servant of God. We earnestly pray that he may be restored to health, that he may continue to be a help to many as in the past.

The Converted Catholic

We know that the subscription price of THE CONVERTED CATHOLIC is considered too high by many, and we wish to say that, much as we would like to do so, it is impossible to make it lower as yet. No subscription has been stopped to any person who, although unable to pay, has expressed a desire to have the magazine and has found it helpful. Christ's Mission depends upon voluntary contributions only, and the paper is a great help in carrying on the work. Remember, then, that those who can pay the subscription price of the magazine are helping the work, while those who cannot pay for it, will continue to receive it as long as we are able to send it to them. We wish and pray to be enabled to reduce the price.

Pere Hyacinthe

In January, 1911, at a service in Christ's Mission, the Rev. James A. O'Connor, reporting upon his trip in Europe, said: "It had been an ambition entertained for many years to see Pere Hyacinthe face to face; my heart's desire was granted last summer. I spent several days in conference with this devoted servant of God. As I left, in accordance with French custom, we embraced each other and wept. I did not part from him, however, without begging him to forget the old man on the Tiber whom he was assailing. I begged him to turn his back upon the Pope, and preach Christ and him crucified, in the time that was left to him, and he solemnly promised to do it. Praise God for it. I hope to see him soon again, next summer, perhaps. I want you to send me to Europe again."

Trappist Monastery Burned

The daily press reported on March 2 that the Kentucky monastery of Trappist Monks at Gethsemane is in ruins as the result of a fire, and nothing is left of the picturesque brick quadrangle, but ashes and shaky walls. At Gethsemane the brothers lived a life of self-repression such as the world scarcely credits. This is the monastery where the priest who wrote "In a Trappist Monastery—a Priest's Diary," that appeared in THE CONVERTED CATHOLIC for last year, was confined, and it was while an inmate

of that institution that he wrote the diary. It is very interesting, and gives a true detail of the daily routine of the monks, besides telling many things that happen in a monastery, which the outside world knows little about. The contents of the priest's diary appeared in several issues of the magazine, and can be had in complete form in the Bound Volume for 1911. Price, postpaid, \$1.50.

"The Guardians of Liberty"

A new organization with the above name, with headquarters in this city, which has at its head such men as General Nelson A. Miles, U. S. A., retired, has for its aims and objects the "defending of the public school, and takes issue with any church or other organization interfering with established American institutions. It is opposed to the use of public funds, local or national, for any religious purpose whatever, and maintain it to be inconsistent with and destructive of free government to appoint or elect to political or military office any person who openly or secretly concedes superior authority to any foreign or ecclesiastical power whatsoever." We shall refer to this new organization again in the April CONVERTED CATHOLIC.

Religious Liberty

A bill has been introduced into the Assembly and has been favorably reported upon by the committee, says the "Philippine Observer," January 12, 1912. This is a step in the right direction. No people can really be free who are denied freedom of thought and conscience. So long as fetters bind the mind and dull the conscience, however much political liberty one may possess, he is still in bondage. If people are compelled to believe something against their best judgment, they cannot be truly free or happy. We would have every one become a Christian, but it would manifestly be wrong to force every one to be a Christian. Christianity does not need the assistance of force to win its way among men. It carries with it such power, such appeals, to the best there is in a human being, it presents such an ideal, such a Christ, such a Saviour, and such evidences of its own reality and worth to men that the use of force in its propagation would seem unfitting and not likely to develop the highest type of Christianity.

DEATH OF CHARLES LOYSON (FATHER HYACINTHE)

ABBE CHARLES LOYSON, the famous French preacher, better known by his monastic name of "Father Hyacinthe," died in France on February 9, 1912. He was visited on his deathbed, at his own request, by Greek Armenian priests and the Rev. Charles Wagner. Father Hyacinthe was conscious for forty-eight hours before his death, and his last words were: "I am before God, for I am at peace with my conscience and my reason."

Father Hyacinthe was born in New Orleans in 1827. He received his early education at Pau, where his father was rector of the academy. He studied four years at the Theological Seminary of St. Sulpice, Paris, was ordained a priest in 1851, and was at one time the idol of Paris and reputed to be the most eloquent preacher ever known in the Roman Catholic Church in France.

Soon afterward he became a professor in the Universities of Nantes, and later at Avignon. He gave this up to join the order of Carmelite monks, and preached throughout France with great success. But he soon began criticising the tyrannies and corruptions of the Vatican, and when he finally said that if France was ever delivered over to anarchy, the principal cause of it would be found "in the way in which Catholicism had been understood and practised," he was summarily excommunicated from the Roman Church in 1869. He then identified himself with the Old Catholics, and later for about ten years preached in an independent Gallican church in Paris. Nearly thirty years ago, however, he gave up the Christian sacraments and ceased to preach, and since that time has given himself to writing, and is the author of several books on the subject of the "Church," and for some years was the editor of the "Catholique Francaise."

After abandoning the Roman Catholic Church Father Hyacinthe married an American lady in London in 1872, formerly Mrs. Merriman, a widow, who was born a Protestant, but was confirmed in the Catholic faith by the man who made her



Rev. Charles Loyson
1827—1912

his wife, but broke away from Catholicism about the time that her spiritual adviser deserted his Church. After their marriage they went to Geneva, where Father Hyacinthe became a leader of the Old Catholic movement which sprang up in many countries of Europe at that time, following a number of controversies in the Church, chiefly growing out of the Papal edict of "Infallibility" in 1870. Later they returned to Paris, where the ministry was continued. Mme. Loyson visited America in 1892 to raise money for her husband's work.

In 1879 Mme. Loyson and her husband founded the Gallican Church in communion with the Old Catholic and the Anglican churches. Most of the money for the church came from America. Ultimately the church was handed over to the Jansenists of Holland.

Though Father Hyacinthe has gone from our midst, his name, like that of other great men, still lives and will live forevermore on earth and in blessed experience in heaven.

FATHER HYACINTHE'S WIFE AND SON.

Before her second marriage Mrs. Hyacinthe made a study of theology and her skill as a disputant was later of great service to her husband, as was her knowledge of several languages. In 1870, when still Mrs. Merriman, she visited King William of Prussia and Jules Faure, then head of the French Government, as a messenger of peace on behalf of the women of America. When she married Abbé Loyson she announced publicly that her action was meant to affirm the principle of a priest's right to become the chief of a family. Pius IX, the then Pope, is said to have declared: "She is a thousand times more dangerous than if she remained a Protestant; she has become an Old Catholic."

His son, Paul Hyacinthe Loyson, well known in France as a writer, now editor of "*Les Droits de l'Homme*," contributed much in the battle his father fought as a faithful adherent of the true Christian Church.

The picture of Father Hyacinthe which we print this month was made from a photograph that he gave the Rev. James A. O'Connor while in Europe during the summer of 1910, when they met and enjoyed a long conversation.

LETTER TO CARDINAL GIBBONS

NEW YORK, March 1, 1912.

SIR:—Powerful reasons induce me to address you, against my inclination. I say "against my inclination" because I am not naturally given to controversy, and because for many years my dear predecessor has written letters to you, and you have given no sign that you are disposed to accept the truth as it is in Jesus, so plainly set forth by him. One of the reasons for addressing you is that I have great doubts of your sincerity, and should I be mistaken, I want, for the sake of justice, to correct my judgment.

What has aroused my doubts is the reading of your book, "The Faith of Our Fathers." At one time I might have blindly believed it all from cover to cover, as many a layman or even priest of your Church may do. But that a cardinal should write what you have written as honestly expressing his true beliefs, appears to me highly improbable. Few men occupying a high position in your Church can fail to understand her true character, and one must either give up his allegiance to truth and justice and right, or come out, as I did.

Only you can remove my doubts and justify your statement in which you say: "Were a tithe of the accusations true which are brought against her [the Church], I would not be attached to her ministry, nor even to her communion, for a single day." This is a very bold declaration, as characteristic of an ignorant monk as it is inappropriate to a man of your standing. This shows, to say the least, that you are very ignorant of the policy of your own Church. Should you ask the advice of a Jesuit, or should you send your book to Rome before being published, that sentence would never appear there. You may have heard it said, "You must be courageous in the press, as there are ninety per cent. of your readers who will stand blindly by what you say, and of the remaining ten, eight are indifferent, one is too busy with his own affairs to refute you, and the voice of the last can be drowned by the applause of a few ignorant adherents." This, my dear sir, is not the case in America, and at any rate you ought to know that it is against the policy of your Church that a man occupying your

position should make some of the statements contained in your book, for the simple reason that his failure to convince those who hold different views would reflect directly upon the Church. You may engage the services of a good writer to report what you say or think. If the effect is good you get the credit for it; if not, you can easily say that you are not responsible for what others may think or say about you. That is the policy of your Church, of which you may be ignorant on account of your distance from the Vatican, or at least you seemed to be ignorant of it at the time you wrote your book. Otherwise you would not have placed yourself in such a predicament.

Now, as I am a free man with no policy imposed upon me, I am at liberty to say, "If in my letters to you there is a word that is not true, please demonstrate it, and I will gladly recant; but if I tell the truth, come out at once from the 'ministry of your Church and her communion,' that the people may believe that you said just what you thought to be the truth at the time of writing."

The title and the last sentence of your book are sufficient reason for any one who knows your Church to doubt your sincerity and the veracity of your statements. The book bears the seductive title "The Faith of Our Fathers; Being a Plain Exposition and Vindication of the Church Founded by Our Lord Jesus Christ," and its last paragraph ends thus: "In Catholic countries divorces are exceedingly rare, and are obtained only by such as have thrown off the yoke of the Church. And if the sacred laws of matrimony are still happily observed, by so large a portion of the Protestant community, the purity of morals is in no small measure due to the presence among them of the Catholic religion, which exercises a beneficial influence even over those who are outside the pale of her communion, like the sun, whose benignant light and heat are felt even in those secluded spots which his rays can but dimly penetrate."

My dear Cardinal, you were a daring man to write such a sentence as that in a country bathed by the rays of the sun of the nineteenth century, and to allow it to stand so far into the twentieth.

As to the title, "The Faith of Our Fathers," this seems to be

the controversial motto of your Church at the present time. It looks as though, being destitute of logic, she would appeal to human sentiment, which never has been the vehicle of truth. This title is ambiguous, and ambiguity is not a synonym of sincerity. What do you mean by the "Faith of Our Fathers?" If you refer to your countrymen, will you tell me what was the early faith of the Irish people? You do not, of course, mean the ancient Druids with their cold, crude and unsocial system which never elicited the strong affection of the religious, poetic and lighthearted Irish people, who, dissatisfied with their religion, oppressed by their rulers, were ready joyfully to embrace Christianity, so congenial to the best impulses of their fervid nature. Be frank with your countrymen, so deserving of better fortune; tell them that their fathers won the admiration of all Western Europe by their love of their native land and their exclusiveness; and that, while the Romans, ever thirsting for conquest, raised their eagles over the sterile Orknies, they could never reach the shores of Ireland. Be patriotic and tell them the truth, that no nation of superior civilization, as Britain or Gaul, ever settled on that island, and that their fathers were proud of their motto, "Our sins and our virtues are our own." Tell them plainly that the Christianization of Ireland and the entrance of Roman Catholicism mark two different epochs of their history. The former was brought about through St. Patrick, the son of a deacon and grandson of a Presbyter, who was the source of their liberty and national integrity and welfare; the latter marked national ruin caused by the combined forces of the Church of Rome and neighboring nations. While for four or five centuries succeeding the establishment of Christianity the history of your country does not record any national disturbance, pages of horror and atrocity introduce the establishment of your Church. The reason for the peace they enjoyed was that St. Patrick and the primitive Irish lived by the Word of God alone, St. Patrick being called "the Man of the Holy Book." The simplicity of the Gospel appealed to the sentiment of their noble hearts; their traditional harp and hymns soothed their sorrows and cheered their assemblies. The variety of their liturgies shows that every bishop consulted his own judgment concerning the times and the

genius of the country, and formed such a plan of worship as he thought best, without recognizing the authority of Rome, which they considered had departed from the Catholic Church. We read in the letter of Columbanus to Pope Honorius this:—"The Irish have kept unwaveringly the faith just as they had received it at the beginning." If you would preach this, which is the truth, to your own countrymen, as sincerity and patriotism demand, you would see their exodus from Rome.

Now, if you refer to the Americans, we all know that the Pilgrim Fathers were so opposed to the Papal system that they could not stand even the germs of it in the Church of England; they voluntarily expatriated themselves for the sake of the simple Gospel.

If by "The Faith of Our Fathers" you mean primitive Christianity, your daring has no equal. Do you believe that if primitive Christians should rise again they would not take your churches for heathen temples? Did they not die with faith in their Redeemer, without the aid or intervention of Pope or priest? Did they put their trust in images? We read that they abhorred them. Did they believe in the Infallibility of the Pope, the Immaculate Conception, and many other dogmas which to-day are counted as essentials to salvation in your Church? You know they did not believe in them, nor could they foresee that such dogmas would ever be taught under the cloak of Christianity. They died in the peace of God, trusting in Jesus only, and many of them you honor as saints to-day, while you shut the doors of heaven to those who hold their views and teach their doctrines. No, the title of your book should have been, to speak the truth, not "The Faith of Our Fathers," but "A Net in Which to Entangle Securely Those Who Are in Danger of Breaking Away From the Power of Rome, and to Entangle Unwary Protestants."

I find no word to characterize the rest of the title, viz.: "A Plain Exposition and Vindication of the Church Founded by Our Lord Jesus Christ." Do you really think, my dear Cardinal, that your Church was founded by Jesus Christ? Do you think He would recognize it as His own Church? Was it not He who said, "My kingdom is not of this world," and "Lay not up for yourselves treasures upon earth"? Was it not He who said, "Call no man

your father upon earth, for One is your Father, which is in Heaven; neither be ye called masters, for One is your Master, even Christ"? Did He not declare that none is holy but God? Why, then, do you give the title of "Holy Father" to the head of your organization?

Do you think that the humble Nazarene, if he should come to earth to-day, would cross the threshold of the Vatican and accept it as his secluded abode? Would he shut himself away from a whole world outside waiting for the help and comfort He only could give, and be satisfied to live there in pomp and splendor, served by innumerable vassals? Could He allow vast wealth and earthly treasures to lie unused, while millions upon millions of poor and starving ones, homeless and un comforted, struggling and dying close at hand, are cursing the God they have never been taught to know or to bless?

No, he would come out and mingle with the multitude, teach the people personally and openly, bless and heal them, bear their griefs and carry their sorrows; gather their little children in His arms and minister to their souls' necessities. So ought Christ's representative to do—live his life upon earth; leave throne and tiara, settled place and earthly power; sell all he possesses and give it to the poor; lay aside ceremonials and gorgeous robes, and go about simply clothed in pure holiness.

Perhaps you will answer that the Pope is a prisoner. That is what you teach to the ignorant, but is that a fact? In truth he is simply a prisoner of his own pride. When his own people could no longer endure the tyranny and oppression of the Church's rule, and Italy's King was brought in triumph to Rome, and his government established, what greater generosity or magnanimity could be shown than that displayed toward the Pope as spiritual head of the Church? This action of the Italian Government, embodied in the Articles which are called the "Papal Guarantees," you have never published or made known to the people in any way, so I feel bound here to give their substance, as follows:

Art. I.—The person of the High Pontiff is sacred and inviolable.

Art. II.—Attempts against the person of the High Pontiff, and

any instigation to such attempts, are punishable as they would be if directed against the person of the King.

Art. III.—The Italian Government renders to the High Pontiff, in the territory of the Kingdom, sovereign honors, and accords him the power to maintain a certain number of guards for his person and palaces.

Art. IV.—There is set aside in favor of the Holy See the endowment of an annual income of 3,225,000 Italian lire (£129,000), which is the sum found inscribed in the Roman balance sheet, under the title: Sacred Apostolic Palaces, Sacred College, Ecclesiastical Congregations, Secretary of State and Foreign Diplomatic Office.

Art. V.—The High Pontiff, besides the above mentioned endowment, will continue to enjoy the use of the Apostolic Palaces of the Vatican and the Lateran, with all the buildings, gardens, and grounds annexed, besides the Villa Castel Gondolfo and its grounds, free from taxes.

Art. VI.—During the vacancy of the Pontifical seat no authority shall be allowed to interfere with the free action of the Cardinals.

Art. VII.—No public official or agent of police, in the exercise of his duties, can enter the residences of the High Pontiff.

Art. VIII.—It is forbidden to confiscate papers in the Offices and Pontifical Congregations invested solely with spiritual attributes.

Art. IX.—The High Pontiff is completely free to fulfill all the functions of his spiritual ministry.

Art. X.—Ecclesiastics who, by reason of their office, take part in publishing in Rome the acts of the Spiritual Minister of the Holy See are not on that account to be interfered with by the public authorities.

Art. XI.—The ambassadors or agents accredited by foreign Governments to His Holiness enjoy in the Kingdom the prerogatives and immunities accorded to Diplomatic Agents according to international right.

Art. XII.—The High Pontiff can correspond freely with the whole Catholic world, and for this end he can establish Post and

Telegraph Offices to be worked by his own clerks; and letters and telegrams to and from the Pontiff shall be free from every tax.

Art. XIII.—In the city of Rome and in the six suburban sees, the Seminaries, Academies, Colleges, and other Catholic Institutions, founded for the education of ecclesiastics, shall continue to depend only on the Holy See, without being interfered with by the Scholastic Authorities of the Kingdom.

As Dr. Robertson says in his notable book, "The Roman Catholic Church in Italy," "The action of the Pope was worthy of himself. He spurned the whole of these generous and magnanimous concessions, and he chose to sulk in the Vatican as a prisoner. If the Vatican is a prison, the door is locked from the inside, and the Pope keeps the key. It is a very luxurious prison, with its eleven thousand rooms, its museums, its libraries and galleries with their priceless treasures, and with extensive gardens and grounds."

The falsehood of the Pope being a prisoner, like many another in the Papal Church, is a very profitable one, gaining for him much foreign sympathy, and, what is more important, much foreign money. Even the straws from his dungeon-bed are sold in Spain by the monks, who tell piteous tales to the credulous peasants of the hardships of his prison.

Did former popes treat the kings they conquered in such a manner? Were they not led into Rome barefoot and bound at the horses' tails to do homage to the Head of the Church?

And now that we are speaking of kings and conquests: Were the many wars waged by the Church waged in obedience to Christ's commands, and for His glory, or was it not rather for the glory of the Pope and the extension of the temporal power of the Church? Were the many lives sacrificed in the Crusades and the honor and virtue dragged in the dust and perverted, really for the sake of rescuing the Holy Land from the hands of the Saracens, because of true veneration for the sacred soil on which Christ trod, or for the sake of extending the power of the Church throughout the Orient? Would Christ have sanctioned the Crusades?

Was the object of the Inquisition to give glory to Christ, or

was it to defend the integrity of the Church? Was not the keynote of the noble army of reformers, the responsibility of the individual to God in all things pertaining to the spiritual life? Were not their aims to bring men into personal communion with God, and to set them free "with the liberty wherewith Christ has made us free"? The need of the help of any man, or saint, or of the Virgin Mary, as intercessors, was denied by them, that the Saviour who so loved the world that He laid down His life for it, might be glorified and recognized as the only Mediator between God and man. They taught that the believer might come boldly to the throne of divine grace at any time and find help in time of need, and that he might enter into this experience by approaching Christ for himself, as many did when Christ was on earth. Were not these reformers imprisoned, tortured, burned, persecuted, in every way? And by whom? By men of corrupt morals, as Philip the Second of Spain who, although a Catholic King, lived in open sin. The Inquisition was not founded, then, for the betterment of customs and morals, for as long as a man did not renounce his allegiance to the Church he might live as he pleased. The object of the Inquisition was the extermination of those who denounced the corruption of the Church and opposed her introduction of anti-Christian practices. Would Christ have given it His blessing? He said, "Love your enemies; bless them that hate you, and pray for them who despitefully use you and persecute you." Not a word is there about imprisonment, torture or burning, and surely not upon Christ's authority have these horrors been perpetrated. And if you answer that all these things belong to the past centuries, to the Dark Ages, I would ask, What made them dark but the obscurantism of the Papal Church, when she held full sway; and what brought the light but the shaking off of her deadening power? Besides, in your book you say, the Church is the same as she has always been. In this you speak the truth. She is the same to-day as in former times, only not openly. She has the same craving for temporal power and universal despotism. Few know that the Inquisition still exists, and that the real power behind the Papal throne resides in the Cardinal Inquisitor General, who can thwart the purposes of both Pope and cardinals

if he so wills. For the above reasons, plainly and sincerely expressed, I conclude that your Church is not the Church founded by our Lord Jesus Christ.

With regard to the last paragraph of your book! It is misleading. What you meant to say and wanted to say, if you had dared, was that Protestantism is the cause of the divorce evil. That is what your Church teaches in Catholic countries, and you would have been more deserving of respect if you had plainly said so. The divorce laws, as you know, are not made by any church, but by the State; you, therefore, can blame no church for their existence.

You say that in Catholic countries divorces are very rare. Yes, but it is equally true that in many Catholic countries legal marriages are also rare, and illegitimate children abound, and this without "throwing off the yoke of the Church." Catholic kings and nobles, and even popes and cardinals, have adopted the customs of Mormonism without ceasing to be faithful sons of the Church.

It is difficult to bring myself to believe that you wrote that paragraph in good faith; to an unbiased mind it savors too much of "making black white, and white black." I fear you wrote it as you wrote the rest of the book, "for the good of the Church," the end justifying the means in your judgment. But if I am mistaken in my opinion, and you really believed what you wrote, I pray that your eyes may be opened to the error in which you stand, and then, dear Cardinal, when you see clearly, I beg of you to fulfill your promise, turn your back on the Roman Church and "leave her ministry and her communion," and follow Jesus, crowning Him, in place of Rome sceptreless monarch, as the King of your heart and life.

Until next month, yours in all sincerity,

MANUEL FERRANDO.

From New York:—Your letter in the February CONVERTED CATHOLIC to Cardinal Farley deserves much appreciation for the courage, knowledge and love it contains. Not a few loved our dear departed Pastor O'Connor for his courage, zeal, wisdom and love, but I rejoice that God has raised up in you, dear Brother, one who is not afraid to lift up your voice and pen in telling the truth in love and power.

W. A. H.

President of Mexico and the Bible

On January 8 President Madero, of Mexico, received in the white and gold state drawing room of Chapultepec Castle, a committee consisting of Rev. Dr. Butler, of the Methodist Episcopal Mission in Mexico; Dr. Morales, dean of all the pastors representing the Presbyterians; Rev. Teofilo Batocio, of the Baptists; Rev. Julian Castro, of the Methodist Episcopal Church South; Rev. Vicente Mendoza, of the Methodist Episcopal Church, and Mrs. F. S. Hamilton, the agent of the American Bible Society for Mexico. These friends represented the Protestant churches of Mexico City. On behalf of these churches and the American Bible Society Dr. Butler presented to the President a beautifully bound copy of the Spanish Scriptures, which had been especially prepared at the Bible House in New York City, bearing the inscription:

To the Señor President of the Mexican Republic,
Francisco I. Madero,
The American Bible Society and the Evangelical Pastors of this
Capital respectfully dedicate this Holy Bible.
Mexico, the 8th of January of 1912.

In receiving the Bible the President said: "I am exceedingly grateful for this gift you make me. You may rest assured that I appreciate it to its utmost worth. I hold the same belief as you concerning the value of its principles for the elevation of the people, inasmuch as I am sure that only through Christian morality are the nations uplifted. I heartily congratulate you on the good work you are doing in coöperating for the moral upbuilding of the Mexican people. The Mexicans have noble sentiments, they are good and heroic, they have only lacked enlightenment, and it will be one of my greatest efforts to work for this, so that they may be able to understand the high principles of the Book. Continue your good work, and you will thus coöperate with me in the uplifting of the masses of the Mexican people."

This is only one more of the hopeful signs for the future—that the Bible, the inspired Word of God, will conquer the world, notwithstanding the forces that are opposed to its reading.

CHRIST'S MISSION SERVICES

REV. MANUEL FERRANDO, D.D., PASTOR AND DIRECTOR

AS a result of the interesting topics announced, the chapel of Christ's Mission was filled at each of the services during the month of February. Many new faces were among the attendants, and not a few expressed their delight in having been present. Several converted Catholics, after the addresses of the Pastor, gave testimony of their conversion to the true Church of Christ and their breaking away from the false teachings of the Church of Rome.

In speaking on "Roman Catholic Image Worship," Dr. Ferrando said that it is not only contrary to the Second Commandment, which forbids the "worshipping of any graven image," but also to reason. The speaker made a comparison between the Catholics who worship their images, and the poor Indian who worships his idol. "We call the Indians idolaters," he said, "and the Catholics say 'that is true.' How can that be? If you ask the Indian why he worships those idols he will answer by saying 'that he does not worship them, but what they represent.' They are idolaters, for certain virtues and powers are attributed to certain images or charms. You ask the Roman Catholic why he worships images, and the answer will be the same as the Indian's—'Oh, we do not worship the images of Sts. Anthony, Joseph, the Virgin or any other saint, but we worship what they represent.' Now, my friends, tell me, where is the difference? If one is idolatry, certainly the other must be also. To certain Roman Catholic images are also attributed peculiar virtues and miraculous powers. Of this there are well-known examples, such as the miracle working Virgin of Lourdes, the Virgin of Montserrat, and many others. In almost every little town in Spain and Italy, as well as throughout South America, there are images which the ignorant and superstitious people are taught to venerate as possessing in themselves supernatural powers."

One of the things which brought doubt to the mind of Dr. Ferrando as to image worship was the following story that was told, and the people were taught to believe, of what had occurred centuries ago,

Two strangers came to a city in Spain and sought shelter for the night in one of the homes there. The next morning when the man of the house went to the room occupied by the strangers he found in their stead two images, one a crucifix, and the other an image of Christ crowned with thorns, or "Ecce Homo," as it is called. Both images were life size, and as the two strangers had disappeared, no other explanation could be given but that they were supernatural visitants. The priest of the place was notified, and the images were placed in two different churches, where people flocked to worship and to honor them. Pictures, etc., were made of the images and sold to the Catholic people, and many miracles attributed to them. After some time, these images were exchanged, the Ecce Homo occupying the place of the crucifix, and vice versa; but, in some mysterious way, the night after the move was made, each returned to the church where it was first placed, and no matter how many times, or to whatever church they were taken, they would always, in this unexplained way, return to the place of their first occupancy.

When Dr. Ferrando left Spain and arrived in South America, to his utmost surprise and disappointment, he found in a little town there the duplicates of the very same images that were in Spain. The same story that was told of the one set was told of the other, the same mysterious disappearances from one church to another occurred, and the same miracles were performed. And these are the things that the poor, deluded people of a so-called "true church" are asked to believe, without questioning the genuineness of the teaching.

In speaking of relics, Dr. Ferrando, after giving several instances of proof concerning the false doctrine of relic worship, said that many times the Catholics place themselves in ridiculous positions. For instance, from time to time we have read in the newspapers of a feast being celebrated in honor of a relic of some particular Saint, and at the same time, but at a different place, the same relic is being honored, which makes it appear that the Saint being feasted had a double portion of the members of his body, such as two heads, four arms, four legs, or two hearts, etc.

As to the genuineness of the relics that are in possession of the Roman Catholic Church, there seems to be some doubt even among her own bishops and priests. The following appeared in the New York "Herald," February 21, 1912:

The Rev. John T. Prout, Pastor of the Roman Catholic Church of St. John the Martyr, East Seventy-second street near Second avenue, told a "Herald" reporter last night at the Rectory that he had not the slightest doubt of the genuineness of the sacred relics which were removed from the Church to the chancery office of the Archdiocese of New York at the request of Cardinal Farley some time ago.

"There is absolutely no doubt about the authenticity of our relics," said Father Prout. "The certificate of the late Cardinal Patrizzi, who was the prefect of the Apostolic See, precludes any possibility of doubt in the matter. We have this framed and kept with the collection. Every relic is named separately on this certificate, and the whole collection is sealed with the Cardinal's seal."

This not only causes one to become suspicious of the so-called relics, but one is tempted to enquire as to how much confidence is placed in one Cardinal by another, for the above abstract from the "Herald" says that "the whole collection is sealed with the Cardinal's [Patrizzi] seal," and yet Cardinal Farley had these relics removed from the Church "to the chancery office of the Archdiocese of New York," to inquire, no doubt, as to their being genuine, for they may be the bones of dogs, cats or some other animals—who knows?

This doubt is not unfounded, as can be amply proved by those who are acquainted personally with the traffic of relics, of which Dr. Ferrando gave some examples.

The Rev. Eugenio Hernando, the young Spanish priest who came to Christ's Mission in June, 1911, and who has been under Dr. Ferrando's instruction in Bible study, began a work among the Spanish-speaking people in Brooklyn, N. Y., holding services every Sunday afternoon at 4.30 o'clock in the chapel of the Reformed Episcopal Church, corner Nostrand avenue and Jefferson street. An invitation is extended to all Spanish-speaking people to attend these services, also the services to be held on Wednesday evening.

S. H. N.

THE IMMUNITY OF THE PRIEST

BY THE EDITOR

ALTHOUGH much has been said and written concerning the "Ne Temere" decree, comparatively little notice has been taken of the new *Motu proprio* of Pope Pius X, which is far more pernicious and far-reaching in its effects.

The "Ne Temere" decree is nullified by the civil laws, for although the Roman Catholic Church may not recognize mixed marriages as valid and their offspring as legitimate, the civil law does. So, while there may be some devout Catholics who will abide by this decree, many more enlightened persons, knowing that this is only a disciplinary law "pro bono commune," may follow the dictates of their own hearts and be married by the civil court.

We do not wish to minimize the evil tendencies of this decree, but we wish to emphasize the fact that the last *Motu proprio* is the most pernicious promulgated by the Roman Church, and that it is beyond the reach of any civil law.

It is amazing to see the boldness of the Church of Rome and the blindness of people in general to her aggressive policy. That the Church seeks to deceive or mislead the people is amply proven by this law declaring the immunity of priests, and by the Index Expurgatorius. Here it is plainly seen that the Roman Church does not believe in the "square deal." By means of the one she seeks to deceive the world as to the true character of her priests, by covering up their faults, or even crimes; and by means of the other she keeps her own people blindly subject to her dictates, by forbidding them to study both sides of any question pertaining to religion.

The Index was instituted because of "heretics," or dissenters from the Church. Provision is made for immoral books, but that is misleading, as very few such books are put on the Index; besides, while any priest can absolve the author of an immoral book, *in articulo mortis*, the author of any book against the Church or her teachings receives the Major Excommunication reserved to the Pope, who alone can authorize the priest to give him absolution after he has signed a recantation composed at Rome.

The decree of Immunity of Clerics forbidding any one to denounce a priest or to bear witness against him in the civil court authorizes falsehood and misrepresentation, as will be seen in the subsequent articles in which we purpose to set forth the practical cases to which it is applied. This decree is far from being new in this country; it was adopted at the Baltimore Council held October 7th to the 21st, 1874, and presided over by Bishop Spalding. The text of the *Motu proprio* as published in "Acta Apostolicæ Sedis," the official organ of the Vatican, is as follows:

TRANSACTIONS OF THE APOSTOLIC SEE

Official memorandum of Our own motion concerning bringing clergy before the tribunals of lay judges:—

Though all diligence be employed in framing laws, it is often impossible to guard against every doubt which may subsequently arise owing to adroit interpretation of the same. Sometimes, moreover, on the part of purists who have undertaken to investigate the nature and force of a law, there are such contrary opinions that what has been settled by law cannot be otherwise ascertained than by authoritative pronouncement.

This, we see has happened after the promulgation of the ordinance of the Apostolic See limiting "*Censuræ Latæ Sententiæ*." For among writers who have expounded that ordinance a great dispute has arisen concerning Section 7—namely, whether the word "compelling" applies only to legislators and public persons, or whether it applies also to private individuals who, by appealing to a lay judge, or bringing an action before the latter, may "compel" the lay judge to bring a member of the clergy before his tribunal.

Doubtless the meaning of this section has been repeatedly declared by the Congregation of the Holy Office. But now in these times of injustice, when so little regard is paid to the immunity of ecclesiastics that not only clerics and priests, but also bishops and even their eminences the cardinals, are brought into a court of laymen, the case altogether demands from Us that by the severity of the punishment We keep to their duty those men who are not deterred from an act of such sacrilege by the gravity of their offence. Therefore, We of Our own motion do ordain and decree as follows:

EXCOMMUNICATION

Whatever private individuals, whether of the laity or in holy orders, men or women, summon to a tribunal of laymen and ecclesiastical persons, whatever be the case, criminal or civil, without any permission from an ecclesiastical authority and constrain them

to attend publicly in these courts—all such private individuals incur excommunication at the hands of the Roman Pontiff.

Moreover, it is Our will and pleasure that what has been ordained by these letters be established and ratified, notwithstanding anything whatsoever to the contrary.

Given at Rome at St. Peter's, on the 9th day of the month of October, in the ninth year of our Pontificate.

POPE PIUS TENTH.

History of the Immunity of Clerics.—The Roman theologians have never agreed upon this subject. Scavini, Bouvier, and others maintain that the civil law is binding upon all component part of the civil community, and as the priest is a part of the community, he has to comply with the law. They reinforce this opinion with the 13th chapter of Romans—"Omnis anima potestatis." * * * * Suarez, St. Thomas, Salmeron, Covarrubias, Cardinal Bellarmine, Muzzarelli, Gosellin and others, referring to Matt. 17:24-26, maintain that priests are free and cannot be bound by any civil law. To follow the opinion of Scavini would be considered heresy to-day, as the Church claims supremacy in temporal as well as spiritual affairs, and declares to be void and of no effect any civil law which has not been sanctioned by her. Furthermore, as Icard says in his "Juris Canonici, vol. II, part II, art. IV, De privilegio clericorum:" "It is not ours to investigate the origin of the immunity of clerics; the Church does not need to vindicate herself as to what she declares to be her own rights. All the Catholic Doctors admit that the clergy are immune by divine right and exempt from any secular jurisdiction." This, and the Papal decrees issued from time to time, settle the question and forbid any further discussion among the jurists, for "*Roma locuta, causa finita.*"

In the primitive Church no trace can be found of this immunity. We see the apostles and martyrs subjecting themselves even to the lawless and corrupt rulers of their time. Neither the Fathers nor Councils before the time of Constantine are known to have expressed any opinion which might indicate a belief in the immunity of clerics as a divine right. We can only infer that it began to be taught and put in practice after the Council of Nice. The first allusion which would justify this inference we find in the Council of Vernon (845), where the Bishops assembled confess

"that their ecclesiastical authority is no longer sufficient to prevent the marriage of monks and nuns, and to suppress the crowds who escaped from their convents and wandered over the country in licentiousness and vagabondage. To restrain these disorders they felt obliged to invoke the royal power to cast into prison these reprobates, and force them to undergo canonical penance." This confession indicates a sad state of affairs in the Church, and implies that clerics were at that time held to be exempt from the civil law, hence their corruption everywhere.

The first instance we find of a Pope proclaiming this doctrine is that of Boniface VIII (1294-1303), who, upon the authority of his antecessors and the Councils, states "The Church and clerics, and all things pertaining to them, not only by human, but also by divine right, are immune from the exactions of secular persons" (*"Ecclesiæ, ecclesiasticæque personæ, ac res ipsarum, non solum jure humano, quinimo divino, a sæcularium personarum exactionibus sunt immunes."*)

Boniface VIII had quarreled with Philip the Fair of France over the secular taxation of the clergy and their being brought to shame in secular courts, and a Council at Rome was the result, in 1302, in which he promulgated the Bull "Unam Sanctam," asserting the temporal as well as the spiritual supremacy of the Pope. To what extent he exercised this supremacy the reader will see by the following declaration: "We declare that for all mankind it is necessary to obey the Roman Pontiff, on pain of forfeiting their salvation." Philip's retort to this was: "Boniface must have a family devil, since he lays claim to being infallible, a thing which is impossible without sorcery."

Nothing can better reveal the character of this Pope, who not only proclaimed Papal infallibility and the immunity of clerics, but also introduced indulgences, than that Dante consigns him to eternal punishment in hell. He hears this prince of the modern Pharisees inviting Guido Montefeltro to do wrong: "Fear not in thine heart! I absolve thee by anticipation. Thou knowest that I open and shut Heaven." The other complies, "Inasmuch as thou dost wash me clean from the sin into which I am to fall," etc. (*Inferno XXVII, 99ff.*).

The other Pope who is referred to in the Canons as authority

for this doctrine (Urban VIII, 1623-1644) enjoys in history a similar reputation for presumptuousness, injustice and unscrupulousness. When confronted with an objection taken from the Decretals of his predecessors, he replied: "The decision of a living Pope is worth more than that of a hundred dead ones." He condemned the Jansenists whose principles were founded upon the teachings of St. Augustine, and sanctioned the casuistry of the Jesuits. The scandalous use of indulgences, and the corruption of the clergy and the Monastic Orders under this Pope have no comparison in history. The general discontent of civil governors, and the complaints of the Bishops that they tried in vain to put a curb upon the Monastic Orders as long as the influence of the latter with the Pope made impossible the execution of any sentence upon them, were sufficient reasons for his interest in establishing absolute immunity. First he declared the immunity of the Congregation of the Council in Rome, and afterwards extended this privilege to the Cardinals and all prelates. Still later, two years before his death, he extended it to the Monastic Orders and Religious Houses, pronouncing excommunication upon every civil authority, which, without express command of the Apostolic See should attempt any investigation, not only of the convents, but also of asylums. He exempted all clerics and their possessions from the payment of any tax, and also forbade the Bishops to oblige the clergy to do public penance for their sins. This Pope succeeded in enforcing the doctrine of immunity to such a degree that it has lasted in Europe up to our own days.

The character of these two Popes, and the partiality and injustices of the Lateran and Tridentine Councils make it impossible for us to believe that anything could proceed from them by the inspiration of the Holy Spirit. The terrible consequences of this doctrine of immunity are the demoralization of society and the corruption of the human conscience, wherever it has been promulgated. Examples of this we shall present later, which will convince us still more of its pernicious nature.

(To be continued.)

"Ne Temere" Declared Illegal

On February 22, 1912, Judge Charbonneau, Montreal, Canada, declared legally valid the marriage of Emma Cloutre, of Dale River, Mass., and Eugene Hebert, of Montreal. This decision has been awaited with eager interest throughout Canada, and in fact all countries. Both are Catholics, and their marriage by a Methodist minister in Point St. Charles, Montreal, was annulled by Archbishop Bruchesi, of the Montreal archdiocese, on the ground that Roman Catholics could only be married by their parish priest or ordinary. The dissolution by the archbishop was afterwards ratified civilly by Judge Laurendeau in the high court.

Mrs. Hebert sought to have it established by Judge Charbonneau that Judge Laurendeau erred when he held that the ecclesiastical law governed the civil marriage law, and that her marriage was illegal, and her child illegitimate according to the laws of the province.

Judge Charbonneau reversed Judge Laurendeau's decision, holding that any officer qualified by the state to perform marriage could marry couples of whatever faith; that the "Ne Temere" decree, which had been referred to at the hearing, had no valid effect, and was binding only on the consciences of Roman Catholics; and that, therefore, the marriage of Eugene Hebert and Emma Cloutre was legally valid and binding.

Roman Practices Not Wanted

The daily press of March 5, 1912, contained the news that Mr. Edward Wanty, a prominent gentleman of Staten Island, New York, and a member of St. Paul's Memorial Protestant Episcopal Church, was denounced in public as a "heathen and publican" and placed under the ban of excommunication by the Rector, because he, like many more members of that church, objected to the Rector introducing into the church services the practises of the Roman Catholic Church—such as blessing of candles, worship of the sacrament at communion, genuflections, holy water in the vestibule of the church, the use of incense, and auricular confession.

The Rector is supposed to have selected Mr. Wanty as a special target because Mrs. Wanty and her sister are direct heirs of

Judge Ward, who gave the land on which St. Paul's Church is built, with the stipulation that the services always conform to the recognized doctrine and discipline of the Protestant Episcopal Church. The matter will be referred to Bishop Greer for settlement, and at the same time efforts will be made to have the Rector removed. If the decision is against Mr. Wanty, the matter will be brought before the civil courts for the return of the property on the ground of violation by the Rector of the terms of the deed of gift. Let us all hope and pray that the decision will be in favor of Mr. Wanty, for as long as he continues a member of that church, Roman Catholic practises will not be tolerated.

Catholicism Spurring Protestantism

"Zion's Herald," New England's Methodist paper, says the "Presbyterian," Philadelphia, February 28, 1912, is much concerned about the designs of Romanism on America. It says:

This is the explanation of recent events, and of announcements that have found their way into public print. The elevation of American prelates is significant. So is the statement that the country is to be divided into eighteen ecclesiastical provinces, or sub-divisions, for convenience of administration. These straws all indicate the direction of the blowing of the wind. Rome is determined to conquer in the United States.

We have much sympathy with the concern shown by our contemporary. But the spirit of liberty and tolerance is too strongly entrenched in our American life to allow such a conquest. If Protestantism will bestir itself and rise to its true self, it can neither be uprooted nor conquered.

The great difficulty is that while Catholicism has stuck to its position with definiteness and determination, Protestantism has been wool-gathering in the fields of speculation. It has lost its old-time vigor and message, and may therefore become a prey to any *ism*. The only thing which will maintain Protestantism is a return to the message of the Gospel and its liberty. Liberalism is the greatest foe to Protestantism, and the real spy of all other *isms*.

If Protestants stand true to their position, any attempt of Catholicism to subdue this land will be met by such reaction as will repeat Roman Catholic experience in other nations.

SEPARATION OF CHURCH AND STATE IN INDIAN SCHOOLS

PRESIDENT TAFT has directed the suspension of the order of Indian Commissioner Robert G. Valentine providing that, with the beginning of the next school year, no sectarian teachers in Government Indian Schools shall be permitted to wear the garb or insignia of their church. The practice against which the Commissioner has made this ruling has been characterized as un-American, in view of the fact that children educated under the care of instructors robed in religious garments cannot receive their education in that complete liberty of mind and freedom from church restraint, the lack of which has wrought untold harm in foreign countries.

When this order of the Commissioner came to the knowledge of the Home Missions Council, the following telegram was sent to President Taft, under date of February 1, 1912:

The President, The White House, Washington, D. C.:

The action of the Honorable Commissioner of Indian Affairs, issued January twenty-seventh, relative to sectarian insignia and garb in Federal Indian schools, is to our minds so manifestly American in spirit, judicial and righteous, that we heartily approve and commend it. We did not know that such an order was in preparation. But we now express our commendation and ask that nothing be permitted to weaken its force. We desire our representatives to have a conference with you, if you find opportunity and occasion for this.

(Signed) CHARLES L. THOMPSON, President.

This telegram was acknowledged under date of February 2, by the secretary to the President, as follows: "Your telegram of February 1 has been received and brought to the attention of the President."

Without further communication with the Home Missions Council and allowing no opportunity for conference, the President wrote to Secretary Fisher, of the Department of the Interior, a letter under date of February 2, practically revoking the order. The concluding paragraph in the President's letter to Secretary Fisher is as follows:

The Commissioner's order almost necessarily amounts to a discharge from the Federal service of those who have entered it. This should not be done without a careful consideration of all phases of the matter nor without giving the persons directly affected an opportunity to be heard. As the order would not in any event take effect until the beginning of the next school year, I direct that it be revoked and the action by the commissioner of Indian Affairs in respect thereto be suspended until such time as will permit a full hearing to be given to all parties in interest, and a conclusion to be reached in respect to the matter after full deliberation.

By this action of President Taft we are carried back to the days when Secretary Morgan, then Commissioner of Indian Affairs, and President Harrison were engaged with the same great question, but in a slightly different form. The present action seems to be a sure surrender of what was then achieved. We quote from *THE CONVERTED CATHOLIC* for September, 1891:

When General Morgan was appointed Commissioner of Indian Affairs by President Harrison, his confirmation by the Senate was opposed by all the influence of the Roman Catholic Church. Dr. Dorchester, a Methodist minister of Boston, had been previously appointed Superintendent of Indian Schools, and because he had written and spoken much against the arrogant assumptions of the Roman Catholic Church to supreme rule in this country, the opposition to his confirmation was as bitter as that towards Commissioner Morgan. But they were confirmed; and, like true American citizens and Christian gentlemen, they administered the affairs of the Indian office without regard to sect or party.

It was found necessary, however, to dismiss some of the employes for incompetency, and among them were some Roman Catholics. There is in Washington a Catholic Indian bureau, through which the Government officials transacted the business of the Catholic Indian schools. General Morgan declined to recognize this bureau, and in an open letter to Cardinal Gibbons gives his reasons for taking this step. In substance they are that the Roman Catholics should not be treated differently from other religious bodies in the country, and no exceptional favors should be granted to them. Hence he could not recognize the Catholic bureau which had no legal status, and had persistently opposed his policy as a government official, and had retained in its employ a clerk discharged from his office who had maligned him. General Morgan's letter conveying his decision was addressed to "J. Cardi-

nal Gibbons, Archbishop of Baltimore," and began with "Reverend and Dear Sir." That and nothing more. No "Eminence" or "Lord Cardinal," or "Your Grace," etc. But the Cardinal swallowed his wrath, and General Morgan is still Indian Commissioner.

In the Lima, N. Y., school case, November 29, 1900, the Appellate Division of the Supreme Court of New York states the consequences of teaching in religious garb in the public schools. The opinion of the court describes "the peculiar dress of the nuns and its sectarian implication; and their habitual manner of speech and demeanor as enforcing a sectarian conception of the Church and its authority." It notes that "their wages always go to their ecclesiastical order;" that "they are never addressed as Misses or Teachers, but as "Sister-So-and-So;" that "the evasion by which Catholic religious exercises are held in the schoolhouses, out of school hours, but within the knowledge and hearing of Protestant children, constitutes a sectarian influence."

The Appellate Court said: "Young children, especially girls, are very susceptible to the influence of their teachers and of the kind of object lessons continually before them in schools conducted under these circumstances and with these surroundings."

Commissioner Valentine's action should receive the hearty support of all Protestant denominations and cannot be reasonably objected to by those whom it affects, for the Roman Catholic nuns who have secured positions in Government Indian schools have taken advantage of their positions, on public pay, to proselyte their pupils, not only by their teachings but by means of impressions made upon them by their garb. The Commissioner has endeavored wisely to put a stop to this by his eminently just and proper order, but which has now been held up.

A dispatch to the New York "Times" of March 13 says that "with the return of Secretary Fischer from Panama it is expected that hearings will be begun to ascertain the facts in regard to the necessity for the suspension by President Taft of the order of Indian Commissioner Valentine." A full account of the result of the inquiry will be printed in THE CONVERTED CATHOLIC.

Decline of Romanism

It is a fact that in almost every priest-ridden country the people are leaving the Roman Catholic Church in large numbers, and the Christian Missionary Church of Belgium should have the prayerful sympathy of all who value a truly godly work. The latest reports of that church are as follows:

There are forty-two congregations with 101 annexes, comprising 11,000 members, including the children, that is to say 2,664 families. Of this number no more than 400 persons are of foreign origin, all the others are Belgians, converted Roman Catholics or unbelievers, or children or grandchildren of such converts. In addition, at least 2,000 of the people are in relation with our Church without being on our rolls of membership. We now employ 33 ministers, 19 evangelists and colporteurs—Bible readers. Every one of our congregations has one or more Sunday-schools; and besides these Sunday-schools, we have 48 missionary schools where 1,600 children, whose parents are Roman Catholics or unbelievers, assemble on Sundays and week days.

Many Roman Catholics Converted

The Roman Catholic Church always takes particular pains to advertise the fact far and wide when a convert is made from Protestant ranks, and especially of one in a position of influence, says the "Christian Leader and Way," Cincinnati, Ohio, February 20, 1912. That Church has always been great on display. It is therefore comforting and reassuring to read of wholesale desertions from the Roman Church to the evangelical churches. The "Sentinel" of Toronto in one issue reports the conversion of the Rev. Charles Dubreuil, of the Theological College in Lyon, France, who was formerly a missionary in Cairo, Egypt. Rev. Robert R. Mauduit, a Roman priest in the diocese of Paris, has joined the Reformed Church in France.

Excellent pamphlets have recently been published in Paris, France, by former Roman Catholic priests. The following are the names of the contributors: The Rev. J. Louis (Jesuit), Rev. Louis Revoyne (C.S.S.R.), Rev. Henri Ramette (vicar of

the Roman Catholic Cathedral d'Oran), Father Gabriel (Jesuit), Rev. T. Tricot (Franciscan), Rev. Abel Salle (formerly superior of a Carmelite monastery), Rev. Pierre Varby (formerly editor of "La Vie Catholique"), and the Rev. H. Bodin (C.S.S.R.). These priests are now members of the various Protestant churches.

Twenty-one Roman Catholics were recently confirmed by one of the bishops of the American Episcopal Church. Rev. H. Pontabry, a priest of the Roman Catholic diocese of Bourges, was received into the French Reformed Church last November. A Roman Catholic family of six persons was privately received into the Anglican Church in one of the dioceses in this country some weeks ago. No mention was made of the fact, as converts from the Roman Church are subject to great persecution. This is becoming a very common occurrence throughout this country.

The Simplicity of the Gospel

A Waldensian pastor, writing from Verona, quotes the London "Christian," January 18, 1912, says: "One Sunday a lady teacher in the communal school, when attending a solemn 'function' in the Roman Catholic cathedral, felt utterly disgusted by all its 'theatricality.' On leaving, she found herself passing our church, and came in. The contrast was so great that she was thunderstruck. She afterwards returned with her son, and they regularly attended church, and began to study the Bible, till at length she spoke to the pastor, saying: 'It is hard for me to resist the Spirit of God.' Mother and son are now members of the church."

The bringing of soul's to Christ is not done through pomp and ceremony, but by the preaching and teaching the Word of God in all its simplicity. When our Roman Catholic friends, like the good lady referred to in the above paragraph, begin to realize the nothingness in those "theatricals," many will be brought to a saving knowledge of the truth as it is in Christ Jesus.

Mission Work in Central America

D. H. SCOTT, PARIS, TEXAS.

Since the departure, to be with Christ, of our Brother James A. O'Connor, whom we dearly loved as well as his work, the Central American Mission, on November 14, 1911, passed its twenty-first milestone, full of hope and good cheer in Him. Every letter from the field during this new year tells of blessings on the work and souls being saved. A message just to hand from Guatemala City says five new converts were baptized, just as we were ready to remember the Lord in the breaking of bread.

Another faithful young missionary at Antigua writes: "At nearly every open meeting rocks are thrown into the room, although I believe this is done more to disturb the meeting than to injure any one. Yet it is dangerous. Last night a large stone, aimed evidently at our lamp, missed its mark, and struck one of the believers, who a few moments later led in prayer, and thanked God for these persecutions and prayed for a blessing upon those who had thrown the rocks. Let us pray like Paul that all these things may 'fall out rather unto the furtherance of the Gospel.'"

Another writes of having recently attended a conference of native believers away in the interior, where some came a hundred miles on foot, when seven natives were set apart for Gospel work among their people in three republics.

One faithful lady missionary in Honduras tells of the Governor and a large crowd of attendants coming to her town to organize the municipality, she being put in charge of the preparation of dinner, and that night having a Gospel service with more than two hundred present, including the musicians and many officials, who for the first time in their lives heard the Gospel. And it is true, and all your readers should bear it in mind, that the people of Central America are just as ignorant of the Gospel as the people in China. This is the actual fruit of four hundred years of Rome's undisputed sway in this land.

One of the missionaries who has spent sixteen years in two republics of Central America, traveled thousand of miles preach-

ing and has come in contact with all classes, testifies that he has never found a person among the natives that has the slightest idea of the way of life and salvation. All are now, or have been, devotees of Rome, but many are going away from that Church into skepticism and all other kinds of isms, and this gives us a golden opportunity to present to them Christ as a real Saviour from sin. One of the sad things of Romanism in Central America is that it has no relation to morality or a pure and upright life, even in its most devoted followers. Drunkenness and debauchery of the deepest dye, even with the priests, does not affect the standing of Rome's followers, if only they will pay and stick to the Church.

Now, if this is the result of the sway of Rome in this land, with its splendid material advantages, for four hundred years, may we kindly, yet very earnestly, ask what can the United States expect when we, too, are brought under its sway. This is planned and prophesied at every national and international Catholic conference and by all the high officials, including the Pope.

May your excellent magazine and mission sound the alarm, for the danger is imminent, and Protestant indifference, and often real encouragement to Rome, constitute our greatest peril. Surely we of this mission can have good fellowship with you in your splendid work, and you and your friends with us. Let us pray for each other and, as the Lord leads, otherwise help. D. H. Scott, of Paris, Texas, is the treasurer of the Central American Mission, and he will be glad to send literature or answer questions.

The Work in Quebec, Canada

In its seventy-fifth annual report, ending October 1, 1911, the "Grande-Linge Mission," speaking of the work done in the Province of Quebec, Canada, says:

"In this city (Hull) the large majority of the population are French Roman Catholics, consequently the power of that Church over them is very strong, and not many have the courage to forsake her teachings." But notwithstanding this, the

report says that "all our extra meetings were well attended, and a number of Roman Catholics were present." Continuing, the report says:

The publicity given by the press to the bigotry of the Roman Catholic officials of Hull who avowed that they wished to drive the missionaries out of the city; the public condemnation of the action of the chief of police, in knocking down a young Protestant boy because he refused to bow to the wafer god when the Corpus Christi procession passed; the efforts of the Mayor of Hull in endeavoring to stop the Orange procession on the 12th of July; and the parade taking place and passing off quietly in spite of the Mayor's protests; all these events following closely, the one upon the other, have tended to vindicate the right of free speech in Hull, to teach lessons of tolerance, and to broaden the vision of Roman Catholic officials as to the rights of all citizens; and to leave a wider open door to the Protestant missionary.

Roman Catholics in St. Pie and Granby are accessible. The erection of a Catholic Church in St. Pie for which the people were heavily taxed, (with Roman Catholic Church taxes still mortgaged on the farms) is sorely felt. One man recently was telling the missionary that some farmers were taxed on unpaid farms \$1,200.00 and that the Church will get more inheritance than his whole family. On his going to the priest to make representations his priest told him: "If you have to sell your farm the man who'll buy will pay." Another young man has left the Church of Rome in Granby. Last year while yet in that Church he married one of our Protestant girls. They were married after a Sunday afternoon meeting, a good number of Roman Catholics being present. Naturally he was denounced by his priest and condemned under the "Ne Temere" decree. The pastor interviewed him several times on the matter, explaining to him their critical position; finally he broke away from the fetters of Rome and their first born was registered in Emileville last week.

Another of our church members is a shining star in the Church of God, converted from Rome a few years ago.

From Chicago:—Enclosed please find my subscription to THE CONVERTED CATHOLIC. I am an Italian, and was converted from Roman Catholicism a few years ago. I believe the work which you have recently undertaken is a grand one, and I send my best wishes for your success. (Rev.) E. De L.

Kind Words

From New York:—Tonight, after service, I occupied myself reading *THE CONVERTED CATHOLIC*, and I want to congratulate you upon its fine appearance and the excellence of its contents. The letter to Cardinal Farley is particularly interesting and instructive. I trust that it may come to his eyes. I wish, and might hope, that it will reach his heart. What a great and glorious thing it would be if one such man as he, in the princely office of the Cardinalate, should be converted and renounce the Roman hierarchy and give himself to the preaching of the true Gospel! If Cardinal Farley covets a name that shall endure through history, that shall be remembered and honored when the name of the Pope is forgotten, save as it appears in the Catalogue of Popes, let him do that. It would make him a great man. If your letter is not read and heeded by him, it will work its good in the instruction it brings to your many readers.

W. R. C.

From Philadelphia:—Your magazine for January was just splendid. I enjoyed it thoroughly. I do not lay them aside after reading them, but forward them to our prominent and influential men and women of this and other cities. You have my best wishes and continued prayers for your welfare and influence where it is so much needed.

E. A. H.

[If other friends would follow the example of this good friend the magazine would have a much larger circulation and our usefulness would be greatly increased.]

From New York State:—You are taking hold of *THE CONVERTED CATHOLIC* and the work of the Mission with great ability and force. Your readers will enjoy your letters to Cardinal Farley, whether he does or not. God bless your witness against the system of priestcraft and superstition, mis-called a "Catholic Church."

Rev. C. G. H.

THE CONVERTED CATHOLIC

A MONTHLY MAGAZINE.

Specially designed for the instruction of Protestants regarding Romanism and the enlightenment and conversion of Roman Catholics to the Evangelical Faith.

REV. MANUEL FERRANDO, PUBLISHER.

331 West 57th St., New York.

Subscription, per Year One Dollar and Fifty Cents

Entered at the Post Office, New-York, as second class matter.
